ANGUTTARA-NIKĀYA

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Indexes

BY

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PREFATORY NOTE

It was a day of great satisfaction to the President of the Pali Text Society and myself when the compiler of this volume of Indexes undertook, two years ago, to begin for the Morris and Hardy edition of the Anguttara-Nikāya a work of reference similar to the volume supplementing the Feer edition of the Saŋyutta-Nikāya. We had seen, in her Index to the Paṭisambhidā-magga, Miss Hunt's ability to index accurately in a language which was (then) to her practically unknown. And if I have gone through her work, both in MS. and in proof stage, it was in the hope that, where four eyes watched for slips of pen and printer instead of two eyes, a smaller residuum of errors might survive than was the case in the unaided work done for the Saŋyutta-Nikāya. Some Corrigenda have had to be appended. But the relative scantiness of the list realizes my sober aspiration, and is chiefly due to the indexer's habitual accuracy and unfaltering zeal in verifying the printer's work.

Some Addenda, too, there are; there might be many more, for the first Index is anything but a concordance. I incline to the opinion that the number of articles by no means overpasses the limit of maximum utility. One can never tell what word or phrase may, some day to some inquirer, present itself as a needle lost in these five volumes —in these eleven bundles of Anguttara hay—unless it proves to have had its whereabouts registered by Miss Hunt.

That a guide-book of this sort has uses other and beyond

that of a handy reference-book for a word or a phrase, I have urged in the Index-volume to the Saŋyutta-Nikāya. One would fain know, for instance, how it arose that the ancient collectanea, preserved as so many short suttas in the Saŋyutta- and Anguttara-Nikāyas—7,762 in the one, 9,557 in the other, if we adopt Buddhaghosa's very detailed reckoning[1]—came to be distributed as they are? Why should *this* sutta have been included in *that* Nikāya? And why should a few suttas have found a place in both? Why should some classes of ideas, eminently suitable at first sight to form into rank according to the 'One-more' method of the Anguttara, have been relegated to special Saŋyuttas?[2]

The Commentary to the latter work[3] is now, I rejoice to say, in process of being edited by Professor Charles Duroiselle. And this is tantamount to saying that the first instalment will soon be in our hands—*O si sic omnes!* The Commentary to the Anguttara,[4] large portions of which were transcribed by Edmund Hardy and are accessible, still awaits—'field white to harvest'—its editor. In these works we may possibly learn something on this interesting historical point. But I have small expectations. Your exegesist—and the venerable Buddhaghosa is no exception—does not take his history very seriously, or takes it too seriously, according to your standpoint. It suffices him to say that all was B o d h i m ū l e v i c i t a, and thereafter simply handed on—ā b h a t a—by an apostolic succession beginning with Sāriputta (who pre-deceased the Master!).

But while we wait, and question such internal evidence as the Nikāyas may yield, I suggest that it is now possible to make a comparative survey of the two Nikāyas by way of their respective Index-volumes. This may reveal nothing very conclusive as to the circumstances determining the

[1] Asl. 25. *Cf. Encycl. Religion and Ethics*, I. 'Anguttara Nikāya' (Rh. D.).
[2] The Eightfold Path, Khandhas, Bojjhangas, Nidānas, etc.
[3] *Sāratthappakāsinī.*
[4] *Manoratanapūraṇī.*

original choice of contents, whether or not they are the residua of the material, out of which the Dīgha- and Majjhima-Nikāyas were compiled. But we may glean something from the difference in their contents, and from the differing emphasis attaching in either work to this or that aspect of doctrine. We see that most of the doctrines, taught in the Anguttara through the mnemonic of numbering heads or features, are in nearly every case *not* the numbered lists with which we are most familiar. These were so important that the number needed no emphasis, and, further, that they were allotted each of them an entire Saŋyutta. The Anguttara lists, on the other hand, refer very largely to analyses of social and individual character, and of phases and stages of mental culture, more easily committed to memory as parts of a curriculum comprising so-many-and-no-more, than if expounded otherwise.

The Indexes, for instance, show us that main tenets, like the Paṭicca-samuppāda, Four Satipaṭṭhānas, Eightfold Path, Jhānas and Khandhas, are very fully dealt with in the Saŋyutta, but are nearly negligible quantities in the Anguttara, *quâ* quantities of 12, 4, 8, and 5. But the withdrawal of these great lights permits others to shine in higher relief. This can quickly be ascertained by reference to the last Index in this volume. We added this the better to reveal just what it was, and what it was not, that the compilers of the Nipātas judged should be associated, as doctrine, with the mnemonic of a specific number. A cursory inspection of this and of Index I. reveals a greater prominence given in the Anguttara to the following six subjects:

Tathāgata, Dhamma, Sangha, Sīla,[1] Kamma (with, of course, Vipāka), and Puggala (also Purisa).

[1] We have in this volume avoided the anachronism, perpetrated in the Saŋyutta Index, of speaking of certain rules of conduct as *the five* or *the ten precepts*. *Pañcasīlaŋ*, *dasasīlaŋ*, as terms, do not occur in these Nikāyas. In the Anguttara they are spoken of as *dhammā*, or as what is *dhammo* and *adhammo*.

The two last pairs of terms *might* of course suggest that matter of philosophical interest occupied as much of the Anguttara as of the Saṃyutta. The suttas occupied with Karma would form quite a Saṃyutta by themselves. Nevertheless, they are for the most part simple discourses addressed to laymen or puthujjana-kalyāṇaka bhikkhus. Puggala, too, and Purisa, are never used with the implications we find in the Kathā-Vatthu, much less with those belonging to the Sānkhya and other philosophies.

These are mere suggestions, warranting no sweeping conclusions either as to the class of minds who compiled, arranged, and recorded this by no means homogeneous mass of little discourses, or as to the class of minds they were chiefly intended to instruct. One conclusion, however, does seem feasible—namely, that the two Nikāyas were not independently compiled. Else we might well have had a Kamma or Kamma-vipāka Saṃyutta *as well as* the many references to the subject scattered throughout the Anguttara.[1] And we should certainly have found the five Khandhas (or Upādānakkhandhas) in the Pañcaka-nipāta, and the twelve Nidānas in a Dvādasaka-nipāta, not to mention the *Four* Satipaṭṭhānas, the *Five* Indriyas,[2] the *Seven* Bojjhangas, the *Eight*-fold Path included in the 4th, 7th, and 8th Nipātas respectively. The exceptions I yet note among such leading categories are the Four Padhānas, the Four Truths, and the Five Bala's, which are honoured in each work, by a Saṃyutta in the one, and an explicit inclusion, under their own number, in the other.

[1] I pointed out an apparently deliberate mutual economy of this kind in the *Atthakathā's* sandwiched in the pages of the *Paṭisambhidāmagga* and *Vibhanga*.—*J. R. A. S.*, 1908, p. 591.

[2] The Four are listed, no doubt, but always among the Nines, *coupled* with some group of Five. See Index V. The Four Truths occur among the Fours, but under the title, not of Ariya, as elsewhere in the Nikāya, but of Dukkha and Loka. (*Cf.* Saṃyutta-Indexes, p. 102). The Indriyas, too, are listed, but as Four! Note the compensating touch for the omitted Paññā in the uddāna, vol ii., 149.

It has seemed good to the compiler to carry on the methods used for the Saŋyutta Index-volume; hence it is not necessary here to explain them. They are all described in the Preface to that work. All references, as in that work, are given by way, not of Nipāta, Vagga, and Sutta, but of volume and page in the Morris and Hardy edition of the Pali Text Society. And if, in this present work, we have perpetrated some amateurish inconsistencies in choice of terminations and the like, the better trained scholars will no doubt once more overlook shortcomings in the ancillary effort of their handmaidens, finding it not the less serviceable in their more important d h a m m a v i c a y ā for these many minor blemishes.

To make the volume useful to inquirers who have access only to the Siamese or Burmese printed editions, the Index of Vaggas contains additional references to Nipāta and Vagga. Thus, anyone referred by an author to, say, the Mahā Vagga in the Anguttara-Nikāya will, on consulting Index IV., find his quest so far limited that a reference to one out of seven places will end it—a much shorter matter than a hunt through eleven Nipātas. And very few of the other Vaggas have as much as one or two duplicates, let alone six. Hence, in nearly every case, any passage quoted by Nipāta and Vagga would call for one consultation of the Index only.

C. A. F. RHYS DAVIDS.

May, 1910.

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Accanta. *read* °yogakkhemī.
Attha. *read* °upaparikkhā.
Adhigama. *read* visesa°.
Adhimutti. *dele preceding line.*
Anicca. *tr.* 2 *lines lower.*
Anukampī. *see also* Bhūta.
Anurakkhanā. *sic lege.*
Anussava. *read* °ppasannānaŋ.
Antakara. *dele* '
Apaṇṇaka. *add* I. 270.
Below Apadāna *add* Apadesa. an°, sa°, II. 22.
Abhisaṅkhāra. *for* 12 *read* 112.
Ambhaka. *dele* attukkaŋsaka, *&c.*
Above Ādariya *insert* Āḍaka. bhatt°, III. 156.
Ālassa. *for* 59 *read* 52.
After art. Ānisaŋsa *insert* Ānubhāva, IV. 120.
,, Īsā, *insert* Ukkaŋsaka. att°, V. 150.
Ukkūla. *read* °vikūlaŋ.
Udaya. *read* °bbayānupassī.
Uddhacca. *add* dhamm° -vigahītamanā, II. 157.
Okāsa. *add* °pharaṇo, III. 156.
Oḷārika. *read* obhāso.
Kattar. *add* II. 67. dhūmaŋ. *add* V. 347 *foll.*; 350 *foll.*; 359.
Kathā. *read* sīla°.
Cakkhu. *read* Āyatana.
Janapada. paccantimo. *add* V. 226. majjhimesu °esu, IV. 226. jānapadā, IV. 342.
Jāni, I. 201.
Jānipati, II. 59 *foll.*
Jutika. mahā°, IV. 252.
Ḍayhati. Morris, IV. 103, *spells* dayhati, *q.v.*

D ā t a r. *add* v. 226 *foll.*; 256 *foll.*
D i g h a c c h a. *dele reference to* Digaccha.
D ū t e y y a. *add* v. 205.
D e s e t a r. *add* I. 266; III. 441.
D h a m ma (*b*) nāthakaraṇā. *add* v. 89 *foll.*
N ā n a t t a, III. 306. *read* IV. 306.
P a ṭ i p a n n a. su, II. 56.
P a ṭ i s a r a ṇ a. *add* sup°, II. 148.
P a ṙ i d e v i c c a. IV. 294.
P a h i n a. *see* Dūteyya, Anuyoga.
P ā t u b h ā v a. *add* III. 167.
P ā p i k a. su°, II. 203.
P ā r i p ū r i. *read* vijjā.
B o d h i. sammāsambodhi. *transfer to art.* S a m b o d h i.
B h a t t a. *add* bhattādaka, III. 156.
M a ŋ s a. *read* vaṇijjā.
M a g g a. *last line, add* II. 222 *foll.*
Below L a j j i n *read* L a ṇ ḍ a s ā d h a n a, III. 156.
V a ṭ ṭ ŭ p a c c h e d a. *s. l.*
V a m b h a k a. para°, v. 150; *cf.* M. I. 19.
V ā y ā m a. *for* I. 219, *read* I. 210.
S a - u t t a r a c h a d a. *s. l.*
S a ŋ v a t t a t i, II. 54 *and passim.*
S a ŋ y o j a n a. *read* tinnaŋ.
Below S a ŋ v a c c h a r a, *add* S a ŋ v a ṭ ṭ a t i, II. 142.
  „ S a ŋ v i g g a, *add* S a ŋ v i d h ā t u ŋ, II. 35.
  „ S a ŋ v e j a n ī y a, *add* S a ŋ v e s i t v ā, I. 141.
  „ S a k a l i k ā, *add* S a k i d eva, IV. 380.
  „ S a n k h a, *add* S a n k h ā. sankhaŋ gacchati, I. 68.
S a n d i ṭ ṭ h i k a. *after* Dhamma, *supply full-stop.*
Below S a m a, *transpose* Samaya *to next page.*
S a m p a d ā. *for* I. 270 *read* I. 271.
S a m b o d h i. *for* sammāsambodhi, *see* Bodhi *for misplaced entries.*
S a m b h a v a, *before* 70 *read* IV.
S a m m a g g a t a. *add* II. 43; 65 (*s. l.*) *dele the misplaced entry* p. 118.
S a m m a n n a t i, III. 124.
S a m m a p p a d h ā n a. *s. l. and tr.*
S a l ā k ā. *read* °vutta.